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FROM THE EDITOR

Surely the most important item in this issue is on the last page. Just as we were about to go to press the good news came to hand of the Invitation to hold the 1966 Conference at Lifu. Vavae Toma speaks of the Evangelical Church of New Caledonia and the Loyalty Islands being a missionary Church from the beginning. How right he is! One of the noblest stories of missionary witness is that of Gucheng of Lifu. He and his wife were about to be left on Darnley Island, off the coast of Papua, and she was weeping. Samuel Macfarlane of the L.M.S. heard Gucheng saying to his wife: "We must remember for what we have come here. Not to get pearl shell or trepang, or any earthly riches, but to tell these people about the true God and the loving Saviour Jesus Christ. We must think of what He suffered for us. If they kill us, or steal our goods, whatever we have to suffer, it will be very little compared with what He suffered for us." As surely as we believe in the Communion of Saints, so surely may we believe that that good man and his wife will be interceding for the blessing of Christ on the Conference.

THE THEOLOGICAL EDUCATION FUND.

The first questions which most people ask when they hear about the Theological Education Fund are - what does it do? how did it start? and where does it get its money from?

In a day when money for good works still has to be won by effort and persuasion, in spite of the affluence of the areas which give the greatest support to Church work, there is something about that word "Fund" which arouses curiosity and interest for, after all, who knows who may be the beneficiary?

From the start, however, it was understood that the T.E.F., though backed by resources given specifically for the raising of standards of theological education, must not be a body which just issued grants. It is a matter of thankfulness at the end of its first five years that possibly its greatest achievement has been in arousing interest among supporting agencies and creating a climate conducive to self-examination on the part of all the theological schools, whether or not they received financial help. Encouragement, stimulation, exchange of ideas, visitation and survey are all part of the staff operation of the T.E.F.

There is pride in its origins and support which is not of "self" but of those associated with the movement who saw the need, called attention to it, and then did something about it. The history of the T.E.F. has appeared in its annual and its "Five Years Report." ¹ Detailed facts are available on application to either of the two offices of the Fund, in New York and London. ² But for the purpose of this article a briefer record of the past will serve, and then an indication of the way ahead. For all of us, and particularly for the theological schools of the Pacific, the future is more important than the past.

It was at the Madras meeting of the International Missionary Council in 1938 that the problems of theological education were seriously grappled with at the ecumenical level. Study proceeded, broken by the second world war. The I.M.C. [and later its successor body the Division of World Mission and Evangelism of the W.C.C.] sent out teams to survey the areas which had not been studied by their own internal arrangements. Reports confirmed that if the schools were to train men to be fully qualified, academically and spiritually, as Ministers of the Gospel and

1. A Report of the Theological Education Fund, 1958-1963.

2. Room 1730, 475, Riverside Drive, New York, N.Y., 10027, U.S.A.; and 27, Marylebone Road, London, N.W.1. England.

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leaders in the new day of social change and an educated populace, levels of training must be raised. But to do this on the scale which even those early reports forecast would need large resources. The only possibility was the establishment of a large ecumenical Fund.

An approach was made to the late Mr. J.D. Rockefeller, Jr., through the Sealantic Fund, whose experts spent a whole year examining the situation and producing a survey that was more detailed and widespread than those of the I.M.C. It not only confirmed what had been stated earlier, but carried such conviction of the need that the Sealantic Fund offered to the I.M.C. a grant of two million U.S. dollars, on the understanding that a similar amount would be raised from other sources. Within a few months this sum had been promised by eight American mission boards. At the I.M.C. Ghana Assembly [December 1957-January 1958] the Fund was established and an international committee appointed to guide it.

It was fitting that the first Director should be Dr.C.W. Ranson, who had seen the vision from his own experience and later as General Secretary of the I.M.C., and who was, in fact, the initiator and principal architect of the Fund. He was joined by a small team operating from New York and London, who were given terms of reference laid down when the Fund was established. It had been stated from the start that money should not be dissipated in grants for small needs but used mainly to build on strength in strategic areas so that between twenty and twenty-three selected colleges should benefit from major grants. In addition, the T.E.F. should provide some of the "tools" for theological study through help to libraries and the production of textbooks in the languages of instruction. During the first five years allowed by the original mandate for the distribution of the four million dollars, twenty-six major grants were made, totalling \$2,389,766, among these being the grant of \$100,000 for the Pacific Theological College in Fiji, which is to be opened in 1966. In this, as in all other major grants, conditions were laid down which in due course were fulfilled by those locally responsible, to enable the T.E.F. to release the grant. Such conditions are always imposed to ensure that there is local support and the certainty of continuing responsibility.

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One million dollars were set aside for library development and textbooks. The new books appearing on the shelves of every theological college library are, perhaps, the one visible sign in the majority of schools of the Fund's activities. There have been three distributions since 1960, at two-yearly intervals, and several schools are now receiving books for their second grant. The eighteen schools in the Pacific area have so far received grants which total \$15,150, and a further \$2,000 is held for the new Pacific Theological College. Individual grants over the whole area vary between \$300 and \$2,500 with a few higher ones. These are based on information given by the schools relating to their size, their staff and students. An essential qualification for any T.E.F. grant is that the school should be training men for the ordained ministry.

Under the leadership of the T.E.F. Consultant, Dr. Marcus Ward, twenty- three programmes for the production of what are called in our terminology "the basic fifty" textbooks, covering the range of theological study, are now operating. "Can it be that there are twenty-three languages of such major importance that they are used for theological instruction?" may be asked particularly in those areas where the vernacular is spoken at home, but French or English used in College as the *lingua franca*. The answer is "yes", and even English and French have their programmes, too, for it is realized that the theological books in those languages are invariably unsuited to the student whose background and presuppositions are wholly different from those of the author. This may mean the adaptation of books, or the writing of suitable new ones. But it does not necessarily mean simplifying ideas; indeed, there is an entirely different complexity in the theology which is grounded in the culture and tradition of a particular area. The policy of the T.E.F. is to encourage the writing of theology by nationals of the countries in which it may be used, and it looks to the day when they will also make an important contribution to the whole corpus of theological study.

The twenty-three languages in which textbooks are produced are:—

Arabic, Bengali, Chinese, English, French, Gujarati, Hindi, Indonesian, Japanese, Korean, Lushia, Malagasy, Malayalam, Marathi, Oriya, Portuguese, Sinhalese, Spanish, Swahili, Tamil, Telugu, Thai and Urdu.

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By next year it is hoped that Afrikaans, Amharic and Kanaresse will have qualified for the first stage of the normal grant of \$20,000. Local support for programmes is a pre-condition, as well as that books shall be produced at a price which students can afford to pay. Instalments of grants are made according to progress in the first and following stages; they must, in fact, be earned, and local Committees carry responsibility for planning and production.

Both the Library and the Textbooks Programmes include ancillary projects, for example a Library Consultants' Programme under which experienced theological librarians may, on invitation, visit areas not only to advise on library development in schools in a given area, but on the place of the library and "the book" in the training programme. There is little value in filling the shelves with books if they are not used effectively. Several visits have already taken place, and an application has been made on behalf of the Pacific Theological College for a Consultant to be sent out when the library begins to function. It is hoped that whoever is appointed will have time, and be invited, to go to other schools in the Pacific.

Theological Book Lists have been compiled and distributed to all schools the first containing 5,400 titles in 1960 and the second, containing five sections in English, French, German, Portuguese and Spanish, in 1963. Both have been used extensively by the schools for the compilation of their library orders and have also been in large demand in the U.S.A. and Europe - areas which do not, of course, come within the scope of T.E.F. help.

The production of Book Lists is a continuing process and a further supplement may be distributed in 1966.

Under the Textbooks Programme a Bible Atlas is being produced centrally, with T.E.F. support. This will allow coloured maps, which have been designed with great care, to be sent out in sheet form to the areas, so that place names in the various languages of the Texts programme may be printed on the maps before they are cut. An accompanying text has been specially written by the noted Biblical scholar, Professor H. H. Rowley, and provided so that it may be translated or adapted according

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to local needs. After printing both the maps and the text will be bound and so each language area will have its own high quality Atlas for sale to students at a price which they can afford. There will be an English edition, marketed by the publishers, Lutterworth Press, for those areas where that is the medium of instruction.

Writers' workshops and grants for writers' leave have had limited T.E.F. support. To encourage writing a prize for the best manuscript submitted for publication in each language area is offered, as well as support for lectures [one series in each area] which may form the material for a textbook. Although these have so far been regarded as mainly for the vernacular languages, there is no reason for excluding potential writers or lecturers, particularly if they are former students of the area, who can make their contributions in English or French. For all it is recommended that both manuscripts and lectures should be limited to the following fields:

Biblical studies - exegetical and theological;

Regional Church History;

Interpretation of the Gospel in relation to the culture of the area [which may include some aspect of Christian social Service];

Pastoralia.

It is hoped that the English and French programmes, which have been very slow to make a start, will in future enjoy closer cooperation with the staffs of Pacific theological schools. The English programme [as also the whole of the Texts and Libraries operation] is based on the London office of the T.E.F., but the French programme, in the same way as the vernaculars, has a centre in French-Speaking Africa, at the Centre de Litterature Evangelique, B.P.1133, Yaounde, Cameroun.

Space will not allow this summary of past and continuing activity to be extended further, though we might well go on to describe the plan for scholarships to enable teachers to do advanced work, or the Special Programme for theological education in Africa, and other services. Now we must look to the future, and at the new mandate given by the World Council of Churches when it extended the life of the T.E.F. for a further period to

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1970, and that additional money should be raised to carry it out. Under this new mandate opportunities are provided for a much wider distribution of help, though not for the type of large major grants given under the first. This means that whereas many small colleges previously benefited only from library grants and to a certain extent textbooks, they may now apply for help for individual projects within the scope of T.E.F. The new commission given to T.E.F. states:

The essential purpose is to respond wherever evidence is found of creative development promising the achievement of excellence in the training for the ministry. The excellence to be sought should be defined in terms of that kind of theological education which leads to a real encounter between the student and the Gospel in terms of his own forms of thought and culture, and to a living dialogue between the Church and its environment. The aim should be to use resources so as to help teachers and students to a deeper understanding of the Gospel in the context of the particular cultural and religious setting of the Church, so that the Church may come to a deeper understanding of itself as a missionary community sent into the world, and to a more effectual encounter with the life of society.

A letter has been sent to every theological teacher in the 300 and more schools for which T.E.F. has a concern, inviting him to study the six main points of the mandate which are our guiding lines. Briefly these are:

1. The Seminary as a Christian Community. Accepting the fact that theological study and ministerial training can rightly be pursued only in a community centred in the worship of God and bound together by a common discipline, what can be done to strengthen this vital core of College life? [At the Theological Consultation held in Fiji, in May 1961, Archdeacon Rawcliffe of the New Hebrides drew attention to the devotional life of the ordinand and to the fact that it did not seem to have a prominent place in many of the training schools.]

2. Strengthening the Faculty. Making provision for higher studies by individual theological teachers and for the encouragement of research, including fresh exegetical studies in the languages of the area, forms of communication and worship related to the

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culture and language of the people, forms of ministry and congregational life suited to the society in which the Church lives, sociology and anthropology - all these are among the ideas put forward. Each area of the world has its own particular problems. Lack of time and shortage of staff have prevented action even when there was desire and willingness on the part of those engaged in the task. Is it now possible to overcome some of the difficulties with T.E.F. help?

3. **Strengthening the Student Body** - raising the number and quality of those coming forward for the ministry recruitment programmes; educational standards and such questions arise. Can new plans be devised?

4. **Rethinking the Curriculum.** This is suggested in terms of the criteria already mentioned. It may mean recasting courses in the light of the situation in which the Church has to live and make its witness.

5. **Improving the Tools.** The work of the Library and Textbooks Programmes already described will continue, but it is hoped with more active participation by all those engaged in theological education. In an area as large as the Pacific, yet where small individual schools are widely separated, a strong central organization as envisaged at the 1961 Consultation seems important. Might this be related to the new Pacific Theological College?

6. **Post Seminary Training.** "In-Service" training for the ordained minister, refresher courses, consultations on the nature and pattern of the ministry, encouragement of further study and research by former students are suggested; for can it be said that ordination completes the training of a student?

During 1965 senior staff members of the T.E.F. ¹ are travelling to the main areas the world to visit as many theological colleges as possible, in order to encourage their staffs to consider the above points in depth, to relate them to their own situ-

1. Director - Dr. James F. Hopewell
Associate Directors - Dr. Walter Cason, the Rev. Erik W. Nielsen
Executive Assistants - Miss A. P. Harris, Miss F. M. Dearing
Consultant for the Texts Programme - Dr. A. Marcus Ward

ation, and to formulate projects with the knowledge that they will receive sympathetic consideration. The writer of this article is to have the privilege of visiting the Pacific area in the late spring of 1965 and hopes that the tour will enlarge our understanding of the situation there, as well as enable it to be interpreted to the Committee of the T.E.F. when it meets next August. By that time some projects may already have been submitted to the T.E.F. Others will need longer study and may be the subject of correspondence with or visitation by our new Associate Director, Dr. C. H. Hwang, who will join the T.E.F. staff at the end of 1965. His experience "in depth" in Taiwan will be at the service of the Pacific and the other areas to be added to his portfolio.

In all that we are attempting for theological education, whether as teachers or administrators, may God give us strength of purpose and the wisdom to carry out His will; for in the end it is His mandate that we must strive to understand and obey.

Freda M. Dearing.

DISCIPLINE IN THE CHURCH

I would like to take a little further some of the points raised in an earlier article on church discipline [See the September 1964 issue]. I raised the whole issue of excommunication and suggested that the way in which this method is used in some Pacific churches is unsatisfactory and does damage to the faith. There are several questions arising from this. The first may be expressed in this way: "Must we not defend the holiness of the church, and therefore keep out of it these who fall into sin? Is not holiness important? Can we make the way back to full membership too easy?"

It is worth noting that this question was much discussed in the early church, and the common answer was that if a person is truly repentant he will show it by undergoing some outward form of punishment. Some extraordinary ways of punishment were tried; for example by lying flat on the floor in front of the congregation with weeping and begging for their prayers. Those who wanted to return to full membership after some lapse were often kept waiting a long time and first were only allowed to look on at worship from outside the church, then allowed inside for the first few minutes of worship, then for the Bible

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reading, then for the sermon as well, until finally they could stay for the Communion. Some church leaders [e.g. Novatian] thought that after some kinds of sin it was quite impossible ever to get back to full membership, and they were prepared to break up the church in defence of this strict principle. We can imagine how difficult this problem was during the Roman persecutions when many weaker members denied Christ to save their lives and then afterwards regretted it and wanted to return to the church.

So today we may say that adultery, for example, is so serious a matter that a member who falls in this way cannot simply say he is sorry and so be restored to full membership. We may think that we are defending the holiness of the church by keeping such a person away from communion.

In my own view we are very close to a dangerous double-think here, without realising what we are doing. Are we looking at the "holy church" from the point of view of God, or the point of view of the world in which we live? Are we concerned to defend God, or to defend our own institution? It seems that very frequently we think we are doing the former when in fact we are doing the latter. So we may say that the Communion must be kept pure and holy because we are sharing God's holy food; but in reality we mean that the sinner must be kept out because otherwise the prestige of the church members will suffer. Are we not too much concerned with the reputation of the church, our church? Perhaps the people outside may think that we are no better than they are! I am sure that there is a right concern with holiness; it is a love for the things of God, an acknowledgement of the distance, the gap, between the nature of God and human nature. It is a longing to be like Christ so that we are never satisfied with ourselves as we are. If there is any holiness in the church it is not our doing but it is the gift of the Holy Spirit. If the Communion is in fact Holy Communion it is not because we who come are holy; it is because what God is doing is holy. Now, if we say that the repentant sinner is not ready to receive Communion are we concerned with God's holiness, with His goodness in action? No, we are concerned with the human reputation of the human institution.

Now this does not conclude the matter because on the human level we may still have a quite proper concern for the reputation of the church. We want all men to know that within the fellowship goodness matters, that sin is the enemy. In order to esta-

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blish this confrontation with sin we take sin seriously and not lightly to be forgotten, making the way back to Communion long and hard. Unless we do that are we not making light of sin? My answer is that our way is always to be the way of Christ. God in Christ has shown the seriousness of sin. The cross humbles us, accuses us, heals us. The church cannot add to the cross; the church cannot make the way to salvation any easier or any harder than Christ makes it. The church cannot say to Christ, "You should have been a bit tougher on the publicans and then your reputation would have been better." The church cannot say to the Father, "When the prodigal son came home you might at least have made him do a few months hard labour before you welcomed him indoors." No, all who trust in God through Christ are received even if their faith is as uninstructed as that of the thief on the cross. Dare we then make the way of salvation harder in order to establish human reputation? Surely we cannot. The seriousness of our concern with sin is to be shown in our wholehearted following of Jesus Christ and in our proclaiming of the cross rather than in any system of punishment for sinners who repent.

The second question that may well be asked is, "How do we know if the sinner is repentant? May we not easily be mistaken?" It is good for us to remember that repentance is a serious matter. But my objection here is not that excommunication takes repentance too seriously, but that it does not take repentance nearly seriously enough. Such a system of discipline assumes that we can be quite sure of repentance if we force a long period of penance. Yet how can we be sure? We may be deceived by a man's behaviour even if we watch him for a year. We simply cannot guarantee that repentance is genuine. That is beyond human judgement. Also, how can we be sure of ourselves? Have we repented as we should before taking Communion? No, we have not. This is, after all, what the Gospel is about, that we are so enmeshed in sin that repentance is not perfect; there remains in us all some love of sin. We cannot guarantee the repentance of others and cannot boast of our own because repentance means a total turning of the whole person away from sin and towards God. But God calls us, welcomes us, receives us, feeds us. This is the nature of grace, that God does not wait for a perfect response before He acts. Therefore we come to Communion with confession of sin, sure of God's love and trusting in His forgiveness.

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When a member falls into an obvious sin we therefore seek to deal with it as a personal matter of faith and conduct, with the pastor carrying the chief burden in understanding and teaching. It is only when the pastor says that there is no sign of repentance, when the fellowship sees that the sin still goes on that we dare to put a barrier between the sinner and the grace of the Lord's table.

Bernard Thorogood

MISSION-SPONSORED SCHOOLS IN THE MARSHALL AND CAROLINE ISLANDS

It is the general policy of the United Church Board for World Ministries, the instrumentality through which the United Church of Christ in America carries out its missionary work in many fields around the world, neither to compete with, nor merely duplicate, the public educational programs in the areas where its representatives are at work. Rather it seeks to supplement public education at those points where there is a need which its missionary-educators can meet.

This is the policy followed by the Micronesia Mission, in which representatives of the United Church Board and of the Liebenzell Mission of Germany and America work as colleagues in the Marshall and Caroline Islands of the Central Pacific. Therefore missionaries who work in these islands have, in general, since World War II, been connected with Mission and Church-sponsored schools on the Junior High or Intermediate School level. Two such schools were developed in the Palau Islands of the Western Carolines, two at Truk, one at Ponape, one at Kusaie, and one in the Marshall Islands.

The Intermediate-level school for the Marshall Islands has shifted its location several times. It was located temporarily at Rongrong in the Majuro atoll while more permanent buildings were being prepared for it on Jabwor Island in the Jaluit atoll. But a typhoon early in 1958 destroyed those buildings, and the school returned to Majuro, first at "Laura" village and then to Rongrong where it is now. The Marshallese churches wanted to have church-sponsored elementary level schools, and still have several large schools of this type, staffed by Marshallese teachers who are members of the Church. The church-sponsored elementary school on Ebeye, in the Kwajalein lagoon, is helped

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by three part-time teachers who, as members of the Protestant Chapel Congregation at the Kwajalein Test Site, contribute their services three days a week.

Now that the government of the Trust Territory of the Pacific Islands [USA] has begun to expand its public educational program in so many ways, this picture is changing rapidly. One of the Junior High Schools in the Palau Islands, the Bethania Girls' Seminary, has developed a Senior High School program and has begun to accept students from other districts of the Trust Territory. The Emmaus School for boys in Koror, Palau Islands, is planning to move up to the Senior High School level soon.

At Truk, one of the Junior High Schools has closed; and the other is continuing its program for the time being, but planning to modify its curriculum to enable it to meet the needs of its students in a better way. The Junior High School at Kusaie has been closed, and it is questionable whether or not it will be reopened under the sponsorship of the Kusaie Church. The Junior High School at Ohwa, Ponape, will either be closed within three years or taken over by the Ponape Church. Plans are already being made to move the program at Rongrong in Majuro of the Marshall Islands up to the Senior High level as rapidly as this transition can be made; and it may also move to a new location.

Because of this rapidly changing situation, the United Church Board for World Ministries is planning to concentrate its general educational efforts on the building of a Mission and Church-sponsored Senior High School on Moen Island in the Truk lagoon. This new School will be known as Mizpah High School of Micronesia. It will be a boarding school open to students from all the districts of the Trust Territory of the Pacific Islands and to day students from the island of Moen.

Mr. Paul E. Marshall, who has been appointed by the UCBWM to serve as principal of Mizpah High School of Micronesia, has arrived at Truk and is beginning to plan its curriculum and program. Mr. and Mrs. Marshall and their three children come from New England where Mr. Marshall has had considerable experience in Senior High School teaching and administration.

Mr. Tedford P. Lewis, a building contractor from St. Louis, Mo., has come to Truk with his family to supervise the construction of the Mizpah School buildings. Plans have been drawn and the general location of the buildings has been decided upon.

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Materials are now being assembled and soon the actual work of constructing the buildings will be going on. No date has yet been announced for the opening of this school, however.

As the UCBWM in Micronesia moves out of the area of general educational work on the lower levels, its missionaries are encouraging and helping the Micronesian Church leaders to plan a program of Christian Education: Bible Study, Church Music, Worship, etc., as a supplement to the public educational program which does not include these things. Sunday afternoons and evenings, and certain week-day afternoons and evenings, will be used for this program of Christian Education.

For some years now, such a program has been in operation at the District centers of Truk and Ponape. In the light of the experience gained in these two places, similar programs will be developed for children and young people in other areas of the Trust Territory, so that the spiritual needs of all the students in the public schools may be more adequately met.

This is a new concept for our Micronesian Christian leaders, however, so they may be slow in taking it up and in developing an effective plan for carrying it out. The Church in Micronesia has been weak in this area of its activity in the past, but some of its leaders are beginnings to realize the need for developing this sort of a program to help Micronesian young people develop their Christian lives as they adjust themselves to a rapidly changing social environment.

Harold F. Hanlin.

TRAINING FOR PARTNERSHIP.

Here is a long table, two or three long tables put together. Round it a little company sit and eat. A Congregational minister, his wife, their three daughters and European and Polynesian members of New Zealand Congregational Churches and also students or pastors from the Churches in the Islands. Among these recently have been students from Papua, the Gilbert and Ellice Islands, Niue, the Cook Islands and Samoa. One came to New Zealand from Australia, another from London.

We believe that a theological college is more than a school. It is also a community. As a community of those preparing to be "servant-leaders" in the Church of Jesus Christ, the community should in part be a proclamation of the gospel. This company of people of different races and mother tongues are sitting

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round this long table because first they sat round the Lord's Table in repentance and faith in many different and scattered places before. Spiritually they have all been with one another confessing the one faith and they belong to the one body. They are a fragment of the holy nation gathered out of the nations before they met physically. They belong to the One Lord.

This long table is in a room surrounded by books, a few thousand of them, for this dining-room is also the college library. Here too the tables are cleared, rearranged, a lectern and black-board bought in and the men sit for lecture, class and discussion. Early in the morning the room has looked different again, the tables put on one side, the chairs prepared for daily worship. Here we worship where we eat and live and work, and we work and eat and live in the place where we worship. On the first day of the week we join the company of believers in the Churches of the city to celebrate the resurrection of our Lord. Often some of us lead these services in English or an Island language.

There are other rooms in the College. In fact there are now two houses side by side and the Mount Eden Congregational Church next door. There are study bedrooms, and two other smaller common-rooms and rooms for the Principal and his family.

The College began with a twin aim. One was to provide residential teaching for candidates of the Congregational ministry in New Zealand; the other was to offer residential teaching to pastors of the Churches in the Islands brought into being under the London Missionary Society.

We began in a very small way. In 1951 with my wife and three young daughters, I come from London. The College was the minister's house of the Mount Eden Church which adjoined. Two New Zealand European students were joined by a Samoan, Kenape Faletose, and by a Cook Islander and his wife, Ta Upu Pere and Ngakai. So with my wife and children we were a family of ten. Since then the house has been enlarged into a small college of two houses, more comfortable and efficient for both students and family. This coming year we shall have eleven students in residence and another six coming daily for study, most of these the students of another denomination which we help. There will be seven Europeans and ten Polynesians [Niuean, Samoan and Cook Islander.] Of the Polynesians four this year come from the Island Churches, and the other six are Islanders who settled some years ago in New Zealand and offered for the ministry as members of the Churches of the Congregational

TRAINING FOR PARTNERSHIP

Union of New Zealand. They are being trained to serve a growing multi-racial Congregational Church in New Zealand. We hope that some of these will go back to the Islands as a New Zealand gift for our sister Churches there. Some sent to us from the Island Churches were experienced pastors who come, as did Vavae Toma, for one year's special course.

We are aware of the growing opportunities of partnership in our work both in New Zealand and in the Islands. Assisting me are two former missionaries to the Cook Islands and Samoa and a New Zealand minister, university qualified, and we also have the help of teachers of other theological colleges in Auckland. The teaching course is arranged to suit the abilities of each student individually. We have had one or two who have entered college possessing a university degree. These take the N.Z. B.D. which you cannot sit unless you possess another degree first. No Islander has yet come to us with anything like this. But we give the non-B.D. students as much of the same course of which they are capable. We award our leaving certificate only to those who take the full four-year course. This is our qualification and it is based on more than academic attainment.

There is no competitive spirit among the students. Even examination marks are awarded privately. We believe examinations to be a means of training, but not the test of training. The students help one another. We believe that the call to serve Christ and the opportunity given by the Church to study are sufficient incentives to make the best use of the time. And these are the same incentives which a man will have when he is ordained to his pastoral work. He may as well begin in college to discipline himself.

Our training method does not depend upon the dictated lecture or the distributed notes or any other device effective for success in examinations. In our view the technological age is developing a craving for examination qualifications not fitting for training good ministers of Jesus Christ. But we believe firmly, however, that a theological College training should be as learned as both teacher and learner can make it. It is much harder to listen to a lecture and make your own notes. And with most students for the first months we have to give them some help over this. [But a minister has to listen to much talk and decide what is important, what irrelevant, and judge accordingly.] The lecturer often breaks off into a discussion in which the students take part. The aim is to work not only for knowledge of a fact,

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but understanding of a truth. [So many ministers can only answer a question or help people with a problem if they have been given the answer to that very question by somebody else and can remember the answer. They cannot work the question out with the person themselves.] Discussion from a lecture also trains the students to realise that there is more in the subject than the particular point made by the lecturer, and also that in many matters there are many points of view. [How many ministers can only give one answer? Or else they evade the question or get very angry if someone disagrees or qualifies or adds.]

The lecture, or the class, however, is but the beginning of the study. From this beginning each student is encouraged by private reading and writing [no easy exercise] to add to his knowledge and understanding at his own pace and according to his own gifts. [And this is what a pastor has to do as he prepares his preaching and his teaching for the Church. If and when he does.]

The work finds its fullest expression in a weekly tutorial hour in which he comes alone [sometimes two come together] and read out aloud his prepared work to his teacher. From this also come question and discussion as when the lecturer is teaching a class. But on this occasion it begins from the expression work of the student himself. This experience is a reminder to the future minister that what he seeks to preach or teach may fail because he expresses it badly.]

The conduct of worship, sermon class and pastoralia are high priorities in the course. The students lead morning and evening prayers. Regular opportunities are given for practical service in the Churches. The Methodist College helps us with advanced training in Hebrew and New Testament Greek and in pastoral counselling. Interchanges take place with the students of the Methodist, Anglican and Baptist College once a term. Every two years there is a National Council of Churches Theological Students Conference for the whole of New Zealand and our students attend in good numbers. Many visiting speakers come to the College. The prison and hospital are visited. These experiences in a new community give Island students a look at their own life and Church and vocation in the light of a wider context, and help them to know that they belong to a great if yet divided company with a world mission. Most of them are

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able to take services not only in English but in their own language among their own people settled in New Zealand. These counteract the dangers of westernisation and alienation. It also gives them an insight into the situation into which the young people of their Island Churches are coming. They will be able to counsel them before they leave and tell them what is good and what is a temptation in New Zealand. And as the Island people return home these pastors trained in New Zealand will be able more sympathetically to help them to resettle in the Island Churches and to bring back what is best.

Already many of our students have returned to the Island Churches and made a new contribution. Some of these have helped the Island Churches theological colleges to raise their standard of training in partnership with scholarly missionaries. And the Suva College too being planned to develop the training on a united basis.

The Island Churches are growing into strength and we hope are becoming more and more the partner Churches of those in New Zealand and Australia and elsewhere. We are glad that in our small College we may have trained in partnership some of the future leaders of partner Churches until we all unite in one Church to be truly partners in mission in all places in the world.

Howel G. Nicholas.

YOUNG SAMOANS IN PAPUA.

Bishop Stephen Neill in "A History of Christian Missions" [Pelican History of the Church, No. 6, p. 299,] quotes with approval the opinion of H. P. van Dusen.

"It is doubtful if there is another people on the face of the earth who, in proportion to their numbers, have given so many missionaries to the Church, or have paid so great a price in sacrifice and martyrdom." In his capacity as Chairman of the Overseas Committee of the Congregational Christian Church in Samoa, the Editor had a good deal to do with the selection of the young men who went to Papua 1st year after completing their course of training at Malua. It can be said, without fear of contradiction, that the spirit of devotion and sacrifice burns high. We print extracts from the letters of two of these South Seas missionaries.

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From Seuga Pula, serving at Kapuna

My wife and I are now working in the Delta District. There are four synods in this district and to get from one to another takes a whole day with an outboard motor and four or five days in a paddle canoe. Pastoral work is very different from pastoral work in Samoa. In addition to our pastoral work we teach in both Primary and Secondary Schools; and we have to go round the synod frequently to see how the work goes in the villages. We really felt homesick when we first started our service, but thanks be to God for making us happy in his service, even though we are only weak servants. Thank you for your prayers.

From Faamago Petaia, serving at Boze in the Daru District

In the Territory at the moment the Government allows liquor to everyone, and I am afraid that the Papua Ekalesia has had nothing to say. During the District Meeting in November, one Pastor, a lay reader, was reported by an Ordained Pastor for drinking "tuba" [home brew] three times in front of the congregation. I stood up and said, "It is good for him to leave the mission work" but they said that the Papua Church did not have any law about this matter.

The Western district has two languages. The coastal people speak Kiwai, and have the New Testament; but the inland people speak Bine, and have no Bible. Some of the inland people can read the Kiwai Bible and use it in their worship, but they do not fully understand it. I think this is the reason why the spreading of the Good News is very slow.

VOLUNTEER SERVICE ABROAD.

I was privileged and thrilled to read the article in the Pacific Journal of Theology number 12 by Mrs. Fetau Mataafa on the Changing Social Patterns in the Pacific. She commented:

"Most of the troubles and mis-understandings that arise among nations, as among individuals, are due to ignorance of each other's ways and ideas." It perhaps appears presumptive for a young person such as myself to praise or comment on the thoughts of a person like Mrs Mataafa, but these words struck me as a perfect summary of the ideal which permeates the Volunteer Service Abroad Scheme. I find it distressing to meet people, who when they learn that one is in the Pacific on Volunteer Service, immediately remark:—

"It's so noble of you to come and work for little financial remuneration."

VOLUNTEER SERVICE ABROAD

ration to assist developing countries." To so many people this is what V.S.A. is - a glorified charitable institution. In reality, to the instigators of the scheme and to those of us who are involved in assignments in the field, nothing could be more removed from the true situation. The appellation Peace Corps which is used for the American counterpart of our New Zealand organization is more to be desired, in as much as it expresses the central facet of our endeavour the promotion of international peace and goodwill rather than emphasising the purely secondary aspect or the task the fact that the work is largely voluntary.

Voluntary Service is not basically a personal sacrifice it is far more a personal privilege, in as much as it affords one the opportunity to come to know and understand something of "the ways and ideas" of the people of another land, and thus attempt to lessen "most of the troubles and misunderstandings" which "are due to ignorance". Our assignments are reciprocal both to give and to receive, both to teach and to learn. As Mrs Mataafa notes "we must live as **one family**" in this age where science and technology have removed barriers of time and space, it is not only desirable, it is essential that we should live as a family, each concerned and caring for the other and making our Christianity not a philosophical blue-print to be discussed on Sunday and forgotten for the remainder of the week, but our living faith, practised every hour of every day where ever we may be and in what ever company.

The commandment of Christ is that we should love our neighbour, this we only do in practical service but in doing this we have the opportunity to learn. May God grant us grace that our exercise in interracial friendship may in some small way contribute to the upbuilding of real peace in the world, the development of peace which is something more than the mere-absence of war, but an international disposition towards co-operation, justice and freedom for all peoples irrespective of colour, creed or race.

To some this will undoubtedly appear as the pious dream of a young optimistic idealist, and it may well be that there is a taint of this permeating my thoughts. Certainly it is not to be denied that this is no easy task, but it is the challenge which must be met by all if there is to be a future for ourselves and our children. This is the challenge of our time that we may love one another even as God loves us.

J. Bruce Robertson

THE LAYING OF THE FOUNDATION STONE OF THE PACIFIC THEOLOGICAL COLLEGE

Though preceded by 24 hours of almost continuous rain, the afternoon of March 2nd held fine for the laying of the foundation stone of the Pacific Theological College. When the Archbishop of Canterbury alighted at Suva airport that morning, anxious eyes turned to the West where a patch of light grey cloud hovered in the midst of a dark watery haze. By 1 p.m. the persistent drizzle had drifted away from Veiuto [the site for the College], and removed any apprehension that may have existed about the weather.

About 4.30 p.m. visitors began arriving, and gratefully walked along the strip of gravel that had been laid across the squelchy ground. Heads of government departments who came included the Director and the two Assistant Directors of Education. Leaders of the various communities in Fiji and representatives of the Anglican, Congregational, Methodist, Presbyterian and Roman Catholic Churches were also present.

Just before 5 p.m. the Archbishop and Mrs. Ramsey arrived, and the participating ministers took their seats facing the congregation. Finally the Governor was escorted to his seat by the Chairman of the College Council, the Rt. Rev. J. C. Vockler, who then moved to the microphone and announced the opening hymn. 'The Church's one foundation is Jesus Christ her Lord.'

Following prayer and responses of Scripture sentences, the Rev. S. A. Tuilovoni prayed that the college would be established in God's strength and for the use and benefit of His Church. The congregation then said together the Apostles' Creed.

In the silence that ensued, his Grace the Archbishop moved across to lay the stone. The congregation then burst into singing the Doxology.

Pastor Willie Fred of Presbyterian Church of the New-Hebrides then prayed for the 'builders of this College.'

In his address, the Archbishop said, "We can already picture the new Pacific Theological College giving immense service and leadership in three special ways:

"First, it will be a home of advanced theological study and knowledge, and it will be a source of knowledge, thought, study and science, from which the churches and their colleges in the Pacific will be able to draw. It will be a kind of power house of knowledge of immense value far and wide.

LAYING OF THE FOUNDATIONS STONE

"Second, by its character, representing many different churches, this college will serve the cause of Christian unity. Those who come and sit within its walls will be at pains to gain knowledge of other churches and traditions as well as their own. In this way, the College will serve the movement towards Christian unity already growing so powerfully amongst the Churches in this part of Christendom as indeed in every part.

"Third, the great contribution which the new college is likely to make is this:— it will be able to provide the nucleus of a theological school ready to serve the university when the university comes into being in this place. That is a far-seeing plan whereby sacred theology will be able to fulfil its goal **within the growing educational programme of this progressive country.**"

The Archbishop concluded, "So to-day we, this company, representing the city and the country and the churches, and those who care for education, owe great gratitude to those who had the initial vision. With high hope for the future, we put our project in the good hands of Almighty God, praying for his goodness and guidance that the work which has been founded to-day may see its way through to completion to the great service of this country, the countries of the Pacific, the Christian Churches, and speed knowledge and truth throughout them."

The Offertory Hymn was 'Jesus shall reign', during the singing of which theological students from St. John's and Davuilevu distributed small Tongan baskets for the gifts of the people. A total of £475.4. was received. Prayer was offered by the Rev. Vavae Toma of Samoa, who then concluded with the following prayer.

Blessed be thy Name, O Lord, that it hath pleased thee to put into the hearts of thy servants to build this college to thy honour and worship. Bless them, O Lord, their families, and their substance, and accept the work of their hands; and grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of the same to the glory of thy blessed Name; through Jesus Christ our Lord. Amen.

As the Archbishop pronounced the blessing, we were conscious that this act of worship had heralded a new stage in active co-operation of the Church of Jesus Christ in the Pacific.

CYRIL GERMON

PACIFIC ISLANDS CHRISTIAN EDUCATION CURRICULUM

We plan to have Junior, Intermediate and Youth First Year Books and one or two Adult Booklets off the press before the end of the year, ready for use in 1966. The Junior First Year copy has been sent to the printers already. We are having our books printed at the Methodist Mission Press, Rabaul, New Britain.

We are looking forward to our Editorial Board meetings to be held here from May 3-8. It will be good to get together and make plans for the future work of PICEC.

We are also planning Leadership Training Courses to be held during the August/September school holidays. The Courses are to be held in Davuilevu, Fiji. Lolowai, New Hebrides and Raboul, New Britain. The Australian Council of Christian Education are sending two leaders for each course.

This PICEC project depends on the efforts of many people and we confidently anticipate your continued support.

LOPETI TAUFA. JOYCE TRUDINGER.

AN INVITATION FOR THE 1966 CONFERENCE OF THE PACIFIC CHURCHES

Since the Continuation Committee of the Conference of the Pacific Churches received a letter late last year from the Evangelical Lutheran Church of New Guinea saying that they were not able to invite the 1966 Conference, the Committee has been looking for another Church that could see this urgent need. It was therefore a thing of great joy when, at the beginning of March, an invitation came from the Evangelical Church of New Caledonia and the Loyalty Islands saying that they invite the 1966 Conference to Lifu. Lifu is a very beautiful island, one of the three in the Loyalty group, and its people are friendly and happy. The Church in Lifu has been very active from the first coming of Christianity to its shores. It is a missionary Church; some of its people were sent to spread the Gospel not only in the neighbourhood but to distant Papua.

This invitation is really encouraging, for all the preparations for the 1966 Conference would have been in vain had there been no such offer. We are all thankful for this invitation and hope that the 1966 Conference may be successful.

VAVAE TOMA.

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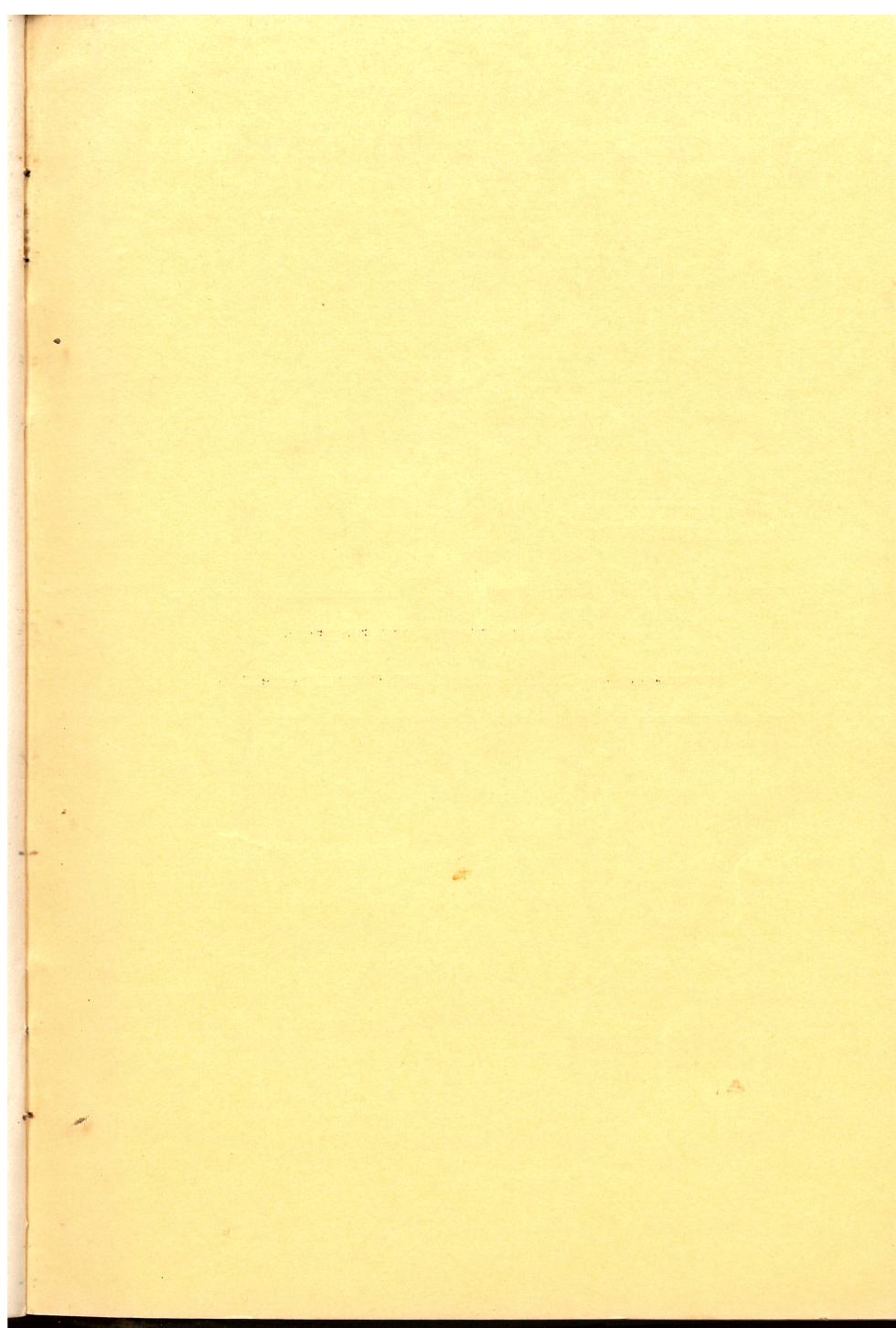
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CORRECTION

We regret that some lines were misplaced in the article on COVENANT in our last issue [December, 1964] Lines 24 to 41 on page 6 ["Thus the Covenant with Abraham.....Why we are called to be members of his Church"] should come at the end of Section II on page 7.

Thus at the end of line 23 we would read, "Notice again, how the initiative lies with God. See also 12.1"



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